2: Krige and Krige E-5 (1928-1939)1943
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513 By eight o'clock most of the people have already retired. The bigger boys, now lustily singing a song, stay up latest; but soon all is quiet. On [883] moonlight nights, however, the boys and girls dance and play in the *khɔrɔ* or outside the village until a late hour. Similarly, if there is beer in the village, there will be noise well into the night and very often quarrels [786] and fights as well. When the spirit of a possessed woman comes upon her, there may be drumming and singing for her to dance to all night; then no one gets much sleep.

252 You yourself retire into the hut set aside for you, your mind full of the new impressions received during the day. How long you have been asleep you do not know, but suddenly you are aware of a dull, thudding noise. Can it be a drum in the distance? No. It is too regular. Again you hear thud, thud, thud. You look at the time. It is 2 a.m. You try to go to sleep; but the unknown beat is too disturbing, so you go outside to investigate. Some shadowy figures are moving at one end of the village. Women stamping! It is the women you watched in the morning, finishing the last process in their stamping. You wonder how they can see; but the night is, after all, not so dark and the meal is very white. Moreover, soon the moon will be up. The meal is stamped, then, by means of a circular movement of a flat basket, the finer grains are separated from the coarser again and again till the flour is fine enough to pass through the fine mesh of a European sieve, though in a few kraals one still finds even the last process being done by means of a basket. Later, when the sun becomes hot, the meal will be spread out to dry on mats or rocks, if any are conveniently near, or in baskets. If the women finish their stamping before dawn, they may go back to bed, as you have decided to do.

805 Such is the everyday life in a Lovedu village. There are, however, 241 important differences from one season to another, for Lovedu life is in 221 much closer harmony with nature than ours. The Native himself divides the seasons into three: *khilemo*, the time of hoeing, which is reckoned from about September to January; *leṭavula*, or summer, from about February to the end of May, the time when foods are plentiful; and *maria*, or winter, from June to the end of August. With the introduction of the plough, the planting season has been curtailed and the season of reaping prolonged. Whereas in the old days hoeing and the planting of advance crops in wet places began as early as September, to-day, even if the rains come early, nothing is done until November, more particularly because crops planted earlier are more prone to be attacked by the stalkborer. Consequently we shall consider November as the opening of the seasonal calendar. It must, however, be remembered that division of the year into seasonal activities is somewhat artificial, for activities overlap and life is never directed to one single object. Individuals often pursue their own ends, despite the general activities prevailing, and at all times there is great diversity.

241 During the ploughing and planting season, November to February, 221 there are not many people, other than children and the aged, to be found in the villages. Workers set out early to begin work in the fields, their